172 764 The tumuli on the Budaiya road are therefore as interesting as those to the south, in the Aali group, and are well worth a visit. Also on the north side of the road is a large mound believed to have been a temple of some sort; this can be distinguished by its large rooms and high protecting wall.

The third and smallest group of tombs is the group to the north of the Suq al-Khamis Mosque. While no detailed study has been made of these tumuli, the Manama Municipality, while collecting sand in this area, unearthed a tomb containing a small stone bowl with a simple circular design around the rim. According to the British Museum, this bowl dated from about 2500 B.C. and so it would seem that it has some connection with the granite bowl found near the Budaiya Road.

THE SUQ AL-KHAMIS MOSQUE AND BILAD AL-QADIM

172 778 346 The oldest existing Moslem building in Bahrain and one of the most ancient Islamic relics in the Persian Gulf is the Suq al-Khamis Mosque, situated in the centre of the clearing about three miles from Manama on the road to Awali. Although its unusual twin minarets serve to identify it to the visitor, they are of comparatively recent construction and the ruined columns and walls within the low wall are all that remain of the ancient structure.

For many years the mosque has been slowly decaying, but in 1950 the Bahrain Government carried out some restoration work and the blocks and columns which for many years had lain in the sand were restored to their original position, the floor was cleared of the scrub growing there and it is now possible to obtain a better idea of the original shape and appearance of the mosque. Its former importance is shown by its careful construction from heavy columns and blocks hewn from Bahrain stone. There are few other ancient mosques in Bahrain which have been built with such care, most of them are simple erections of wood and mud, closely resembling the typical open mosques found, to this day, in Saudi Arabia.

The Suq al-Khamis Mosque differs from these other mosques in that it is of the more advanced courtyard type. The mosque itself is surrounded by an outer wall which was originally 27 by 30 yards but which is now slightly smaller. The interior of the mosque consists of three naves on each side of a central courtyard, the columns of the naves, which have been replaced by the Bahrain Government, are built from drum-shaped stones 1 ft. by 2 ft. and joined together with mortar. The pillar facades of the courtyard are still standing as they were built by the makers of the mosque. The Qibla (west) wall consists of broad pillars with half-column profiles and, according to Diez,[5] the strengthening wall of ragstone that can be seen at the base of the pillars and colums of the courtyard was erected when the mosque was rebuilt in the fifteenth century. The side walls of the courtyard are formed from double columns and the entrance or east wall of single columns. An interesting find that was made while the Bahrain Government was working on the mosque was of two graves below the east wall. The

graves were like those in the ancient graveyard nearby, they did not point towards Mecca as do Moslem graves, and so it would seem that the mosque was built on top of part of the ancient burial ground. The pillars and columns of the mosque were connected by keel-pointed arches and the ceiling was supported by two teak pillars 13 feet in height on the top of which rested a beam. The pillars and beam have been removed from the mosque and are in the possession of the Bahrain Government. It would seem that owing to the comparative weakness, of the pillars the roof can only have been made of some light material probably brushwood or palm-branches covered with earth. 172 778 346

Diez states that when he visited the mosque, early in the century, there was a long inscription in the Qibla wall of the courtyard which showed that the mosque in its latest form was built in the year 740 A.H. (1339/40 A.D.). This tablet, together with some inscribed blocks which used to be above the Qibla wall, have fallen from their place and while some pieces of them are still in the possession of the Bahrain Government many have disappeared. These inscriptions and the square inscribed stone over the door of the western minaret are all of the same period, but it seems probable that the shorter inscription near the door of the minaret dates from the eleventh century A.D. At the feet of the pillars of the west wall of the courtyard are the remains of two Qibla stones. These have also fallen into disrepair since the visit of Diez, the top half of each stone has disappeared and the writer has been unable to trace them. The presence of these Qibla stones is unusual, only in the mosques of Ibn Tulun in Cairo and of the Prophet at Medina are they present. Qibla stones were used before the introduction of the mihrab niche to indicate the direction of prayer. 172 778 346 212

The two Qibla stones bear inscriptions that show them to be of Shiite origin and so the mosque in its present form is a Shiite one. The inscription on a wooden pillar which once supported the roof and which has also disappeared, was of the same period and bore a similar inscription. The wooden pillars formerly in the mosque led Diez to ascribe the original mosque to the tenth or eleventh centuries A.D. It is interesting to note that wooden pillars of the same style and with the same ornamentation were found in the mosque at Samarra, in Iraq, which was founded by the Caliph al-Mu'tasim in 836 A.D. The mosque also had a school and a well attached to it, the traces of the latter can still be seen near the graves to the east of the mosque itself.

In the corner of Bilad al-Qadim nearest to the Suq al-Khamis mosque is another ancient inscription, in the mosque known as Masjid ar-Raf'ia. This is also a Qibla stone, set into the west wall of the mosque, but although it is in Kufic characters the work does not seem as fine as in the Kufic inscriptions in the Suq al-Khamis Mosque, possibly because this mosque was of less importance than the one at the Suq. The inscription bears the names of Muhammad, Ali, Fatima, Hussein and Hassan and is therefore also of Shiite origin. Bilad al-Qadim itself presents a sorry spectacle and with the exception of the

south-west corner the town is deserted and in ruins. Also on this plain is the Abu Zaidan Mosque, built over a spring of the same name. This mosque has recently been repaired by the Government and is much used by the Shia people of Manama, especially by the women during weddings.

To the north of the Budaiya Road is the ruined mosque of Abu Mahara, a strange little building with two storeys and a tall column in the centre of the spring. This mosque was built in the year 889 A.H. (1484 A.D.) as shown by an inscription to this effect in its west wall.

There are many other mosques in Bahrain, some of which contain inscriptions giving the date of their foundation, but they are of comparatively recent date and the mosques themselves are of no architectural interest.

THE FORTS OF BAHRAIN

Portuguese and Persians, Arabs and Omanis, all these have at one time or another attacked and occupied Bahrain and have retained control of the islands by the construction and garrisoning of forts and castles. The oldest surviving fort in Bahrain is the Qalat al-Ajaj, built by the Portuguese some time after their occupation of Bahrain in 1521. This fort lies on the northern shore of Bahrain Island some three miles from Manama and the easiest way to visit it is by driving along the Manama-Budaiya Road and then by turning off to the north when the ruins of the fort can be seen through the date palms.

On the sea shore below the fort can be seen the steps by which the Portuguese entered their boats, but with the exception of these remains there are no relics of the Portuguese in Bahrain. A number of cannon have been found, but there is a surprising absence of inscriptions, coins or gravestones.

The exact date of the construction of the fort is not known, but the fort was repaired in 1562 and 1586, this need for continual repair was no doubt due to the many revolts which took place in Bahrain against the Portuguese. Shaikh Khalifah an-Nabhani, in his history of Bahrain, mentions that he visited the fort and saw this latter date inscribed in four places on the walls of the fort, but today there is no sign of these inscriptions.

Page 62 shows a map of north Bahrain Island and Muharraq taken from a Portuguese book of the seventeenth century. It is interesting to see that whereas the Portuguese fort, in fact, has five sides, with square towers at four corners and a turret at the fifth, in the map the fort appears as square in shape while the moat is five-sided. The fort is at present in such a bad state of repair that it is almost impossible to discover the purposes of the various towers and chambers found in it, but an idea can be obtained of the great skill and care that went into the making of the walls by an examination of the towers and wall on the west side of the fort. The moat is no longer filled by the sea due to its neglect, although after the expulsion of the Portuguese the fort continued to be used by the Persian garrison in Bahrain.

A further examination of the map reveals that in the time of the

to various points in the neighbourhood of Mecca connected with the life of the Prophet Muhammad and drinking the water of Zamzam Well. On the last day of the ceremony the pilgrims stand before Ararat, a small mountain near Mecca, and throw stones at various places to symbolise the stoning of the devil. On the 10th Day of Dhul Hajj a great feast takes place. The pilgrims remove their pilgrim's garb and throughout the Moslem world there is feasting and visiting.

In Bahrain, Eid al-Adhar is celebrated for three days, the 10th, 11th and 12th of Dhul Hajj. In former days there were very colourful scenes and ceremonies at this feast, the retainers of the Ruler used to perform war dances in front of the palace, discharging their ancient rifles into the air, and occasionally at an unlucky member of the audience. The divers, who returned home during the Eid, danced in huge groups for the entertainment of the people and were feasted in the houses which they visited, but today the Ruler has few casual retainers and the Bedouin, who were the mainstay of the dances, have settled down and become ordinary citizens. Arab dances are therefore a thing of the past and the men who used to perform in them now find their amusements in attending football matches and cinemas.

MUHARRAM

The circumstances that brought about the division of the majority of Moslems into the Sunni and Shiite sects have been mentioned in Chapter II. The battle of Kerbela is still recognised by the Shia of Bahrain as a day of mourning for the martyrs who were killed.

During the first nine days of the month of Muharram, the first month in the Islamic year, there is a general mourning among the Shia for their loss. In the Bahrain martams, which are religious meeting houses not to be confused with the mosques, preachers tell the story of the growth of Islam and the way in which Ali and his family were set aside by those who became the early Caliphs. These mullas, many of whom come from the Holy Cities of Iraq for the purpose, are often so eloquent that they reduce their audience to tears and wailing for the mortifications inflicted on those whom they regard as the highest of mankind after the Prophet himself. Night and day the tale is unfolded as the mullas take it in turn to preach to the assembled crowds. During the day the martams are not so full but at sunset the congregation increases as men return from their daily work. In the villages and in the towns, in the yellow light of kerosene lamps and in the glare of electricity, the story is told of those events which happened over 12 centuries ago. Many people are introduced into the story, the Old Testament prophets, the Prophet Muhammad, his family and his enemies, angels and archangels and other religious figures.

As the days pass the orators and their audience get more carried away so that by the 10th of the month all are ready for the next act of what has been called the "Miracle Play of Hassan and Hussein." This is the public procession of the Shia which takes place every evening

The condition of school buildings varied, but in all cases overcrowding was common. The new schools are well built, lighted and ventilated and are provided with ample recreation space and adequate latrines and ablution facilities. Most of the others are reasonably good, but require improvements in lighting, ventilation, condition of floors and desks as the case may be. Samahij is, however, quite unsuitable and a new building is required. Some of the town schools are situated in congested areas and accordingly lack adequate playground space. All country schools must have good washing facilities and the pupils given routine baths. This would reduce their high incidence of disease resulting from dirt and uncleanliness.

The service has been well received by the teaching staff and has been given their full co-operation and help.

Port and Quarantine. The number of people entering Bahrain, their place of entry and the number arriving without valid certificates of vaccination were recorded as follows :—

Number of arrivals.	Place of Entry.	Number without valid vaccination certificate.
67,172	Manama Jetty	9,292
22,107	Muharraq Airport	721
2,112	Muharraq Jetty	684
2,344	P. C. L. Jetty, Sitra	nil
111	Sitra Port	nil
Total 93,846		10,697

This was an increase of 18,710 arrivals on last year's figures. Once again the heaviest traffic passed through Manama Jetty and also the largest number without vaccination certificates. This traffic was mostly local, coming from neighbouring Gulf ports by launch and dhow and necessitated a strict watch, but no quarantine measure other than vaccination was necessary.

Muharraq Airport still lacks adequate control arrangements for the segregation of passengers from the general public until they have passed through quarantine. To assist in this matter, a separate enclosure has now been provided for non-passengers, but due to lack of organisation it has not achieved its purpose.

The number of arrivals at Muharraq Jetty was small but important in that so many of them did not possess the necessary vaccination certificates.

Neither of the two remaining places of entry at Sitra presented any difficulty.

It was not necessary to place any person, ship or aircraft in quarantine and no case of quarantinable disease occurred during the year.

Medical attention was afforded to 1701 members of ships' crews, 1,258 attending the Port Health Dispensary at Sitra and the remaining 443 at the Public Health Dispensary in Manama. The Bahrain Government Hospital provided hospitalisation facilities and sick personnel from overseas tankers were accommodated in the Bahrain Petroleum Company's hospital. There were 36 heat cases with two deaths, otherwise illnesses were of a routine nature. Attention was again drawn to the inadequacy of arrangements on board many ships plying in the Persian Gulf in respect of insufficient supplies of cold drinking water, medicines, salt tablets, refrigeration, ventilation and air-conditioning facilities.

The Mecca Pilgrimage of the year 1372 Hegira (A.D. 1953). It is estimated that 2,578 pilgrims passed through Bahrain. All came by air, and a transit camp was established at the Airport. There was no case of infectious disease and all possessed the necessary certificates of vaccination against small-pox and cholera.

EDUCATION

Boys Schools

(From the report of Mr. Ahmed Umran, Director of Education).

Schools. Three new village schools, at Sanad, Tubli and Karzakan, were built and presented to the Government by the Bahrain Petroleum Company. The schools were fully furnished and in each place there was space for a playground near the building. His Highness Shaikh Sulman was present at the opening of the Tubli school and His Excellency Shaikh Abdulla, Minister of Education, attended the openings of the other two schools. The gift of these three buildings was much appreciated by the Government and by the people of the villages for which the schools provided education.

A large new school, on the Muharraq sea front, for small boys, was opened at the beginning of the term, with this school and three new village schools, and some additional class rooms in existing schools, it was possible to increase the total number of boys in the state schools by 610.

The building of these three schools roused immediate demands from other villages for schools to be built in their districts. Some of these requests came from villages within easy walking distance from schools. The desire for schools and sometimes for dispensaries is not always governed by real need; the existence of a school now seems to confer on a village a certain cachet. It was decided by His Highness on his return from England that three more village schools should be built by the Government, at Jidhafs, Asker and Jaw, the last place being the most distant inhabited village on the western coast. Towards the end of the year work was begun on these schools.

The growth of schools in the villages has had some repercussions. In the past the Shia villages provided the tenants and labourers in the date gardens, most of which are owned by Sunni Arabs. Landlords now realise that when the village boys acquire education they will no longer be content to work in the gardens, or as fishermen, as their fathers did before them. There is already a shortage of local labour for the date gardens and little competition to lease them. The town-dwelling landlords therefore do not view with enthusiasm the spread of education in the villages.

Staff. Every year the expansion of education makes it necessary to employ more teachers; those who complete their training in Bahrain are insufficient and have not enough experience to fill all the posts so each term the number of foreign teachers increases. Among most people this is regarded with disfavour, although there is a tendency among some to assume that because a teacher comes from abroad he must necessarily be better than any local product. Again in 1372 more teachers were recruited from neighbouring countries. The Director of Education, with the valuable assistance of the British Council in Beirut, enlisted 22 Lebanese, Syrians and Palestinians and he obtained from Cairo 5 Egyptians teachers to fill vacancies made by retirements and to provide staff for larger schools. At the end of the year the number of teachers in the boys schools was as follows :—

Egyptians	10
Indians	2
Syrians	6
Lebanese	24
Palestinians	23
Others	3
Bahrainis	136
Total ..	204

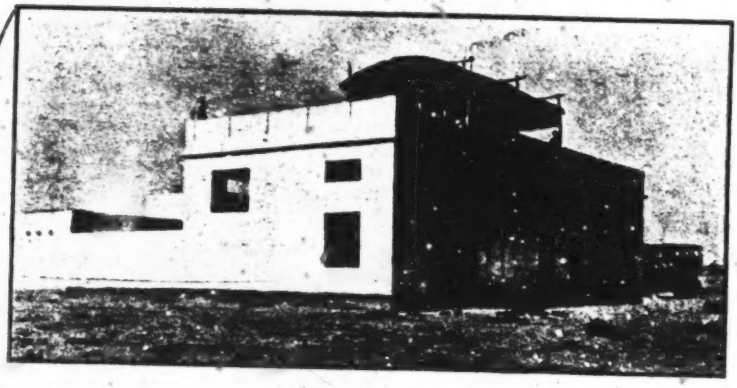
There was a continued improvement in the standard of English in the Secondary School, due principally to its being taught by a British teacher lent to the Government by the Bahrain Petroleum Company. This arrangement has proved extremely successful.

1/ [A.D. 1952-53 -- Analyst]

• 346

Souq Al Khamis Mosque

344



A Village Dispensary

[Facing p. 222]

5: Bahrain G-5 (1926-1937) 1937 MZ2 Bahrain MZ2

653 491

In the last ten years several new roads have been made by the Government, linking up existing roads, such as the road from Sehlah to a point on the Budeya road opposite the Portuguese Fort and the road from the top of Rafaa hill to East Rafaa, which used to be inaccessible except from down in the valley.

There is still need for several more roads, especially for one connecting Aali with Manamah, which will take the donkey traffic which comes into Manamah from the villages around Aali. The main road to Radm al Koweri cannot be widened any more, except at great expense, as it is bordered on both sides by valuable date gardens, and the mixture of motor traffic and laden donkeys, which disregard all traffic rules, is a constant source of accidents. The country people themselves, through the Shia Wakf committee, have asked that a donkey track should be made so that they need not use the motor road.

653 491 346

Buildings. Suk al Khamis Mosque.

In 1346 (1927-28) the ancient mosque at Suk al Khamis, which was in a dangerously dilapidated condition, was restored by the Government, which at the same time straightened out the main road which previously made a wide detour. Earlier attempts to bring the road past the mosque had been opposed by the Shia villagers, but because they were pleased at the Government's action in repairing the mosque, no objections were made about the road.

This mosque was described by Von Ernst Diez, who visited it in 1914, as being a mosque of the year 740 H. (1339-40). The ornamentation of the wooden pillars and cross beams are of particular importance and interest. Over twenty years ago all the wood in the mosque disappeared. During the last few months I have found, and been able to recover from a neighbouring village, several of the beams and large pieces of wood containing the carvings which were described and illustrated by Diez and which he ascribed to the ninth or tenth century.

653 312

Idari Water Channel and Mosque.

During this and the following year the Government, at the request of the landowners whose property is irrigated from Idari spring, built a cement water channel from the main spring to the high road, a distance of about 1,200 yards. The cost of the work, Rs 21,000/-, was paid by the owners of the gardens. At the same time the Government built a small mosque, on the site of an older one, on the bank of the pool. During the last year, further improvements have been made at Idari, and a quantity of flowering trees and bushes have been planted there. The pool during the summer is visited by thousands of people, who bathe there.

653 346

Manamah School and Workshop.

The school was begun in 1347 (1928-29) and completed in the following year. The cost of the Manamah School, and a small school which was built at the same time at Suk al Khamis, was Rs 39,000/-. There are ten class-rooms in Manamah, capable of accommodating about three hundred boys, and a large hall which has on one occasion held six hundred people. The building is of stone and cement and is on one floor.

During the present year a workshop has been built close to the school on the opposite side of the road. This became necessary as the carpentry and engineering classes made so much noise when working in the main building that other classes were disturbed.

653

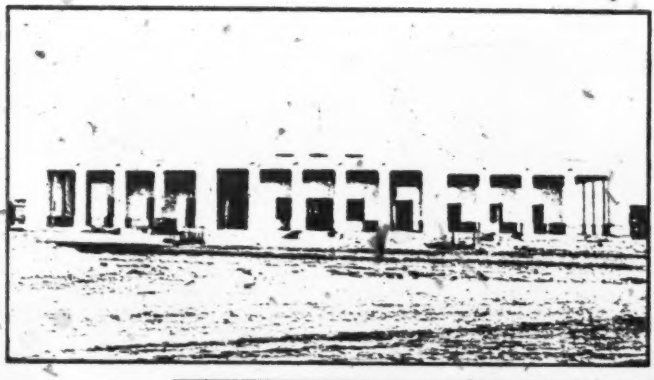
Barracks, Police Station.

In 1353 (1934-35) a new barrack room was built in the Fort in place of some of the old rooms, which became uninhabitable. The original building was made of stones fastened together with mud, plaster, and covered with a thin coating of lime plaster. Every year for the last ten years portions of the main wall of the Fort have fallen down, and most of the old quarters inside the Fort are in a dangerous condition.

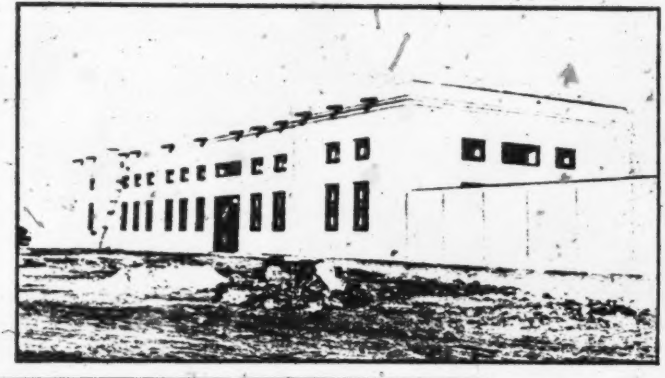
A second barrack room was built in 1936, and also a new armoury and three motor garages, and in 1937 the north-west tower, which had fallen in, was rebuilt and part of the walls were faced with cement and thoroughly repaired.

The larger of the two barrack rooms, which is 114 feet long and 22 feet wide, with three doors and fifteen windows, and also clere windows, accommodates forty men and cost Rs 7,300/-.

346



Manama Boys' School



School Workshops

A Village School

[illegible]